

ALTERNATIVE SERVICES · FIRST SERIES

AN ORDER FOR THE  
ADMINISTRATION OF THE  
LORD'S SUPPER OR  
HOLY  
COMMUNION

LONDON

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*11 New Fetter Lane E.C. 4*

CAMBRIDGE

UNIVERSITY PRESS

*200 Euston Road N.W. 1*

: OXFORD

UNIVERSITY PRESS

*Ely House W. 1*

S.P.C.K.

*Holy Trinity Church*

*Marylebone Road N.W. 1*

1967

#### THIS SERVICE

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#### *Note by the Archbishops of Canterbury and York*

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¶ *The Priest shall say the Lord's Prayer with the Collect following, the People kneeling.*

Our Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done; In earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

*The Collect*

Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. *Amen.*

¶ *Then shall the Priest, turning to the People, rehearse distinctly all the Ten Commandments; and the People, still kneeling, shall after every commandment ask God mercy for their transgression of every duty therein (either according to the letter or according to the spiritual import thereof) for the time past, and grace to keep the same for the time to come, as follows.*

*Priest.* God spake these words and said:

I am the Lord thy God; thou shalt have none other gods but me.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Priest.* Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth

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beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: [for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me and keep my commandments].

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Priest.* Thou shalt not take the Name of the Lord thy God in vain: [for the Lord will not hold him guiltless, that taketh his Name in vain].

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Priest.* Remember that thou keep holy the Sabbath day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. [In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy manservant, and thy maidservant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.]

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Priest.* Honour thy father and thy mother; [that thy days may be long in the land which the Lord thy God giveth thee].

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Priest.* Thou shalt do no murder.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Priest.* Thou shalt not commit adultery.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

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*Priest.* Thou shalt not steal.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Priest.* Thou shalt not bear false witness [against thy neighbour].

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Priest.* Thou shalt not covet [thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his].

*People.* Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

¶ *Or else he shall read in like manner our Lord's summary of the Law.*

*Priest.* Our Lord Jesus Christ said: Hear, O Israel, The Lord our God is one Lord; and, thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment. And the second is like, namely this: Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. On these two commandments hang all the Law and the Prophets.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

¶ *Or else the following may be sung or said.*

Lord, have mercy	Kyrie eleison ( <i>once or thrice</i> )
Christ, have mercy	or Christe eleison ( <i>once or thrice</i> )
Lord, have mercy	Kyrie eleison ( <i>once or thrice</i> )

*or*

Lord, have mercy upon us (*once or thrice*)  
Christ, have mercy upon us (*once or thrice*)  
Lord, have mercy upon us (*once or thrice*)

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¶ *Then the Priest with the People may say or sing Glory be to God on high (p. 23), if it is not used before the Blessing.*

¶ *Then the Priest shall say,*

The Lord be with you;  
*Answer.* And with thy spirit.  
Let us pray.

¶ *Then he shall say the Collect of the day. Other collects duly authorized may follow.*

¶ *Then may follow the Lesson from the Old Testament appointed for the day. He who reads shall say, The Lesson is written in the ——— chapter of ——— beginning at the ——— verse.*

¶ *Thereafter he who reads the Epistle shall say, The Epistle [or The Lesson] is written in the ——— chapter of ——— beginning at the ——— verse. And the reading ended, he shall say, Here endeth the Epistle [or the Lesson].*

¶ *Then he who reads the Gospel (the People all standing up) shall say, The holy Gospel is written in the ——— chapter of the Gospel according to Saint ———, beginning at the ——— verse.*

*Answer.* Glory be to thee, O Lord.

¶ *And the Gospel shall be read.*

¶ *He who reads the Lesson shall so stand and turn himself as he may best be heard of the People.*

¶ *The Gospel ended, there may be said, Praise be to thee, O Christ, or Thanks be unto thee, O Christ, for this thy holy Gospel.*

¶ *Then may follow the Sermon.*

¶ *Then shall be sung or said the Creed following, the People still standing as before : except that at the discretion of the Minister it may be omitted on any day not being a Sunday or a Holy-day.*

I believe in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

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And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father, By whom all things were made: Who for us men, and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day he rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord, The giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets.

And I believe One [Holy] Catholick and Apostolick Church. I acknowledge one Baptism for the remission of sins. And I look for the Resurrection of the dead, And the Life of the world to come. Amen.

¶ *The Banns of Marriage may be published and notice given of Holy-days and Fast days to be observed in the following week, together with times and places of services and other matters.*

¶ *Then may follow the Sermon.*

¶ *When the Minister gives warning for the celebration of the Holy Communion he may read to the People, at such times as he shall think convenient, one of the Exhortations placed at the end of this Order.*

¶ *Then shall the Priest, standing at the Lord's Table, begin the Offertory, saying one or more of these sentences following, as he thinks most convenient in his discretion, or the Priests and Clerks shall sing the same.*

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

*St Matthew 5. 16.*

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Lay not up for yourselves treasure upon the earth; where the rust and moth doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven; where neither rust nor moth doth corrupt, and where thieves do not break through and steal.

*St Matthew 6. 19.*

Whatsoever ye would that men should do unto you, even so do unto them; for this is the Law and the Prophets.

*St Matthew 7. 12.*

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

*St Matthew 7. 21.*

Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

*Acts 20. 35.*

Godliness is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out.

*1 Timothy 6. 6.*

Be merciful after thy power. If thou hast much, give plentifully: if thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward in the day of necessity.

*Tobit 4. 8.*

All things come of thee, and of thine own have we given thee.

*1 Chronicles 29. 14.*

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things?

*1 Corinthians 9. 11.*

Do ye not know, that they who minister about holy things live of the sacrifice; and they who wait at the altar are partakers with the altar? Even so hath the Lord also ordained, that they who preach the Gospel should live of the Gospel.

*1 Corinthians 9. 13.*

He that soweth little shall reap little; and he that soweth plentifully shall reap plentifully: Let every man do according as he is disposed in his heart, not grudging, or of necessity; for God loveth a cheerful giver.

*2 Corinthians 9. 6.*



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Let him that is taught in the Word minister unto him that teacheth, in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth that shall he reap.

*Galatians 6. 6.*

While we have time, let us do good unto all men; and specially unto them that are of the household of faith.

*Galatians 6. 10.*

God is not unrighteous, that he will forget your works, and labour that proceedeth of love; which love ye have shewed for his Name's sake, who have ministered unto the saints, and yet do minister.

*Hebrews 6. 10.*

Lift up your eyes and look upon the fields; for they are white already to harvest.

*St John 4. 35.*

Charge them who are rich in this world, that they be ready to give, and glad to distribute; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life.

*1 Timothy 6. 17.*

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him?

*1 St John 3. 17.*

Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in the time of trouble.

*Psalms 41. 1.*

To do good, and to distribute, forget not; for with such sacrifices God is pleased.

*Hebrews 13. 16.*

Offer unto God thanksgiving, and pay thy vows unto the most Highest.

*Psalms 50. 14.*

I will offer in his dwelling an oblation with great gladness: I will sing and speak praises unto the Lord.

*Psalms 27. 6.*

Melchizedek king of Salem brought forth bread and wine; and he was the priest of the most high God.

*Genesis 14. 18.*

¶ *While these sentences are said or sung, the Deacons, Churchwardens, or other fit persons appointed for that purpose, shall receive the alms for the poor, or other devotions of the People, and reverently bring them to the Priest, who shall humbly*

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*present and place them upon the holy Table in a decent bason to be provided for that purpose.*

¶ *And when there is a Communion, the Priest may place upon the holy Table so much bread and wine as he shall think sufficient.*

¶ *The following sentence may then be said or sung.*

Thine, O Lord, is the greatness, and the power,  
And the glory, and the victory, and the majesty.  
All that is in heaven and earth is thine.

All things come of thee, O Lord, and of thine own do we give thee.

¶ *Here may be bid special prayers and thanksgivings.*

¶ *Then the Minister shall begin the Intercession.*

Let us pray for the whole state of Christ's Church [militant here in earth].

Almighty and everliving God, who by thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks, for all men: We humbly beseech thee most mercifully [\*to accept our alms and oblations, and] to receive these our prayers, which we offer unto thy divine Majesty; beseeching thee to inspire continually the universal Church with the spirit of truth, unity, and concord: And grant, that all they that do confess thy holy Name may agree in the truth of thy holy Word, and live in unity, and godly love.

\* If there be no alms or oblations, then shall the words [of accepting our alms and oblations] be left out unsaid.

[*Hear us, we beseech thee.*]

[or, Priest. *Lord, hear our prayer;*

*Answer. And let our cry come unto thee.*]

*Either*

We beseech thee also to save and defend all Christian Kings, Princes, and Governors; and

*Or*

We beseech thee also to lead all nations in the way of righteousness and peace; and so to direct

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specially thy servant Elizabeth our Queen, that under her we may be godly and quietly governed: And grant unto her whole Council, and to all that are put in authority under her, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue.

all kings and rulers, that under them thy people may be godly and quietly governed. And grant unto thy servant Elizabeth our Queen and to all that are put in authority under her, that they may truly and impartially minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue.

[*Hear us, we beseech thee.*]

[or, Priest. *Lord, hear our prayer ;*

Answer. *And let our cry come unto thee.*]

Give grace, O heavenly Father, to all Bishops and Curates, that they may both by their life and doctrine set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments:

Give grace, O heavenly Father, to all Bishops, Priests, and Deacons, especially to thy servant N. our Bishop, that they may both by their life and doctrine set forth thy true and living Word and rightly and duly administer thy holy Sacraments.

[*Hear us, we beseech thee.*]

[or, Priest. *Lord, hear our prayer ;*

Answer. *And let our cry come unto thee.*]

Guide and prosper, we pray thee, those who are labouring for the spread of thy Gospel among the nations, and enlighten with thy Spirit all places of education and learning; that the whole world may be filled with the knowledge of thy truth.

[*Hear us, we beseech thee.*]

[or, Priest. *Lord, hear our prayer ;*

Answer. *And let our cry come unto thee.*]

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And to all thy People give thy heavenly grace; and specially to this congregation here present; that, with meek heart and due reverence, they may hear, and receive thy holy Word; truly serving thee in holiness and righteousness all the days of their life.

And to all thy People give thy heavenly grace; and specially to this congregation here present; that, with meek heart and due reverence, they may hear, and receive thy holy Word; truly serving thee in holiness and righteousness all the days of their life.

[*Hear us, we beseech thee.*]

[or, Priest. *Lord, hear our prayer ;*

Answer. *And let our cry come unto thee.*]

And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity.

And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity.

[*Hear us, we beseech thee.*]

[or, Priest. *Lord, hear our prayer ;*

Answer. *And let our cry come unto thee.*]

And we commend to thy gracious keeping, O Lord, all thy servants departed this life in thy faith and fear, beseeching thee to grant them everlasting light and peace.

[*Hear us, we beseech thee.*]

[or, Priest. *Lord, hear our prayer ;*

Answer. *And let our cry come unto thee.*]

And we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom.

And here we give thee most high praise and hearty thanks for all thy Saints, who have been the chosen vessels of thy grace, and lights of the world in their several generations; and we pray, that rejoicing in their fellowship, and

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following their good examples,  
we may be partakers with them  
of thy heavenly kingdom.

[*Hear us, we beseech thee.*]

[or, Priest. *Lord, hear our prayer;*

Answer. *And let our cry come unto thee.*]

Grant this, O Father, for Jesus  
Christ's sake, our only mediator  
and advocate. *Amen.*

Grant this, O Father, for Jesus  
Christ's sake, our only mediator  
and advocate; who liveth and  
reigneth with thee in the unity  
of the Holy Ghost, one God,  
world without end. *Amen.*

¶ *The Order for Holy Communion may begin at this point when  
it is preceded by either Morning or Evening Prayer.*

¶ *Then shall the Minister say to them that come to receive the  
Holy Communion,*

*Either*

Ye that do truly and earnestly  
repent you of your sins, and are  
in love and charity with your  
neighbours, and intend to lead a  
new life, following the command-  
ments of God, and walking from  
henceforth in his holy ways;  
Draw near with faith, and take  
this holy Sacrament to your com-  
fort; and make your humble con-  
fession to Almighty God, meekly  
kneeling upon your knees.

*Or*

Draw near with faith, and take  
this holy Sacrament to your com-  
fort; and make your humble con-  
fession to Almighty God, meekly  
kneeling upon your knees.

¶ *Then shall be said by the Minister and People together,  
kneeling,*

*Either*

Almighty God, Father of our  
Lord Jesus Christ, Maker of all  
things, Judge of all men: We

*Or*

We confess to God Almighty, the  
Father, the Son, and the Holy  
Ghost, that we have sinned in

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acknowledge and bewail our manifold sins, and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. Amen.

thought, word, and deed, through our own grievous fault. Wherefore we pray God to have mercy upon us.

¶ *And the Priest (or the Bishop, being present) standing up shall say,*

*Either*

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him: Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

*Or*

Almighty God have mercy upon you, forgive you all your sins, and deliver you from all evil, confirm and strengthen you in all goodness, and bring you to life everlasting; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest say,*

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him.

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Come unto me all that travail and are heavy laden, and I will refresh you. *St Matthew 11. 28.*

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. *St John 3. 16.*

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners.

*1 Timothy 1. 15.*

Hear also what Saint John saith.

If any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins.

*1 St John 2. 1.*

¶ *Then he may say, We do not presume . . . (p. 17), and the People may say it with him.*

¶ *If he has not already done so, the Priest shall then place upon the holy Table so much bread and wine as he shall think sufficient.*

¶ *The following sentence may then be said or sung.*

Thine, O Lord, is the greatness, and the power,  
And the glory, and the victory, and the majesty.  
All that is in heaven and earth is thine.

All things come of thee, O Lord, and of thine own do we give thee.

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¶ *After which the Priest shall proceed, saying,*

The Lord be with you;

*Answer.* And with thy spirit.

*Priest.* Lift up your hearts;

*Answer.* We lift them up unto the Lord.

*Priest.* Let us give thanks unto our Lord God;

*Answer.* It is meet and right so to do.

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¶ *Then shall the Priest say,*

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, Almighty, Everlasting God.

¶ *Here shall follow the proper Preface, according to the time, if there be any specially appointed, or else immediately shall follow,*

Therefore with Angels and Archangels and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most High. [Amen.]

[Blessed is he that cometh in the name of the Lord: Hosanna in the highest.]

## PROPER PREFACES

*Upon Christmas Day and until the Epiphany*

Because thou didst give Jesus Christ thine only Son to be born as at this time for us: Who, by the operation of the Holy Ghost, was made very man of the substance of the Virgin Mary his mother: And that without spot of sin, to make us clean from all sin. Therefore with Angels, *etc.*

*Upon the Epiphany and seven days after*

Through Jesus Christ our Lord: Who in substance of our mortal flesh manifested forth his glory: That he might bring all men out of darkness into his own marvellous light. Therefore with Angels, *etc.*

*Upon the Thursday before Easter*

Through Jesus Christ our Lord: Who having loved his own that were in the world loved them unto the end: And on the night before he suffered, sitting at meat with his disciples, did institute these holy mysteries: That we, redeemed by his death and quickened by his Resurrection, might be partakers of his divine nature. Therefore with Angels, *etc.*



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### *Upon Easter Day and until Ascension Day*

But chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord: For he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world: Who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life. Therefore with Angels, *etc.*

### *Upon Ascension Day and until Whitsunday*

Through thy most dearly beloved Son Jesus Christ our Lord: Who after his most glorious Resurrection manifestly appeared to all his Apostles; and in their sight ascended up into heaven to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory. Therefore with Angels, *etc.*

### *Upon Whitsunday and six days after*

#### *Either*

Through Jesus Christ our Lord: According to whose most true promise, the Holy Ghost came down as at this time from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth: Giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations: Whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, *etc.*

#### *Or*

Through Jesus Christ our Lord: Who after that he had ascended up far above all the heavens, and was set down at the right hand of thy Majesty: Did as at this time pour forth upon the universal Church thy holy and life-giving Spirit: That through his glorious power the joy of the everlasting Gospel might go forth into all the world: Whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son our Saviour Jesus Christ. Therefore with Angels, *etc.*

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*Upon the Feast of Trinity only*

*Either*

*Or*

\*Who art one God, one Lord:  
Not one only Person, but three  
Persons in one Substance. For  
that which we believe of the glory  
of the Father, the same we be-  
lieve of the Son, and of the Holy  
Ghost, without any difference  
or inequality. Therefore with  
Angels, etc.

Who with thine only-begotten  
Son and the Holy Ghost art one  
God, one Lord, in Trinity of Per-  
sons and in Unity of Substance:  
For that which we believe of thy  
glory, O Father, the same we be-  
lieve of thy Son and of the Holy  
Ghost, without any difference  
or inequality. Therefore with  
Angels, etc.

*\* When this Preface is used, the words holy Father must be omitted from the common Preface.*

*Upon the Feasts of the Presentation and the Annunciation*

Because thou didst give Jesus Christ thine only Son to be born  
for our salvation: Who by the operation of the Holy Ghost,  
was made very man of the substance of the Virgin Mary his  
mother: And that without spot of sin to make us clean from  
all sin. Therefore with Angels, etc.

*Upon the Feast of the Transfiguration*

Because the divine glory of the incarnate Word shone forth  
upon the holy mount before the chosen witnesses of his  
majesty: And thine own voice from heaven proclaimed thy  
beloved Son. Therefore with Angels, etc.

*Upon All Saints' Day and the Feasts of Apostles, Evangelists,  
and St John Baptist's Nativity, except when the proper  
Preface of any Principal Feast is appointed*

Who in the righteousness of thy Saints hast given us an  
ensample of godly living, and in their blessedness a glorious  
pledge of the hope of our calling: That, being compassed  
about with so great a cloud of witnesses, we may run with  
patience the race that is set before us: And with them receive

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the crown of glory that fadeth not away. Therefore with Angels, *etc.*

*A Preface which may be used upon the Consecration of a church, or upon the Feast of its Dedication*

Who, though the heaven of heavens cannot contain thee and thy glory is in all the world: Dost deign to hallow places for thy worship, and in them dost pour forth gifts of grace upon thy faithful People. Therefore with Angels, *etc.*

*A Preface which may be used upon any Sunday in the year for which no other proper Preface is appointed*

Through Jesus Christ our Lord: For he is the true High Priest, who hath washed us from our sins, and hath made us to be a kingdom and priests unto thee our God and Father. Therefore with Angels, *etc.*

¶ *Then shall the Priest, kneeling down at the Lord's Table, say this prayer, if it has not already been said; and those who shall receive the Communion may say it with him.*

We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the Flesh of thy dear Son Jesus Christ, and to drink his Blood, that our sinful bodies may be made clean by his Body, and our souls washed through his most precious Blood, and that we may evermore dwell in him, and he in us. Amen.

¶ *When the Priest, standing at the Table, hath so ordered the bread and wine, that he may with the more readiness and decency break the bread before the People and take the cup into his hands, he shall say the Prayer of Consecration, as follows.*

Almighty God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the

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cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death, until his coming again; Hear us, O merciful Father, we most humbly beseech thee; and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood: who, in the same night that he was betrayed, \*took bread; and when he had given thanks, †he brake it, and gave it to his disciples, saying, Take, eat, ‡this is my Body which is given for you: Do this in remembrance of me. Likewise after supper he §took the cup; and, when he had given thanks, he gave it to them, saying, Drink ye all of this; for this ||is my Blood of the New Testament, which is shed for you and for many for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of me.

\* Here the Priest is to take the paten into his hands.

† And here he may break the bread.

‡ And here he is to lay his hand upon all the bread.

§ Here he is to take the cup into his hand:

|| And here to lay his hand upon every vessel (be it chalice or flagon) in which there is any wine to be consecrated.

¶ *The Prayer of Consecration may end here, in which case the People shall answer, Amen; or the Priest may continue as follows.*

*Either*

Wherefore, O Lord and heavenly Father, we thy humble servants, having in remembrance the precious death and passion of thy dear Son, his mighty resurrection and glorious ascension, entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits

*Or*

Wherefore, O Lord and heavenly Father, we thy humble servants, having in remembrance the precious death and passion of thy dear Son, his mighty resurrection and glorious ascension, entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits

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and death of thy Son Jesus Christ, and through faith in his Blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee: humbly beseeching thee, that all we, who are partakers of this Holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences; through Jesus Christ our Lord, by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end.

and death of thy Son Jesus Christ, and through faith in his Blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion; through the same Jesus Christ our Lord, by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end.

¶ *Then all the People shall answer, Amen.*

¶ *Here the People may join with the Priest in the Lord's Prayer. The Priest may first say, As our Saviour Christ hath commanded and taught us, we are bold to say,*

Our Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done; In earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: [For thine is the kingdom, The power, and the glory, For ever and ever. Amen].

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¶ *Here the Priest is to break the bread, if it be not already broken. Then he may say,*

The peace of the Lord be always with you;

*Answer.* And with thy spirit.

¶ *Then may be said or sung :*

O Lamb of God that takest away the sins of the world, have mercy upon us.

O Lamb of God that takest away the sins of the world, have mercy upon us.

O Lamb of God that takest away the sins of the world, grant us thy peace.

¶ *Then shall the Priest first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner, (if any be present,) and after that to the People also in order, into their hands, all meekly kneeling. And, when he delivers the bread to any one, he shall say,*

The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

*And the Minister that delivers the cup to any one shall say,*

The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

¶ *When occasion requires, the Minister may, instead of saying all the above Words of Administration to each communicant, say first in an audible voice to the whole number of them that come to receive the Holy Communion,*

Draw near and receive the Body of our Lord Jesus Christ which was given for you, and his Blood which was shed for

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you. Take this in remembrance that Christ died for you, and feed on him in your hearts by faith with thanksgiving.

¶ *And then in delivering the bread to each communicant he shall say, either,*

The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life, *or*, Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

*And in delivering the cup to each communicant he shall say, either,*

The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life, *or*, Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

¶ *Or else, when occasion requires, the Minister may say the whole form of words once to each row of communicants, or to a convenient number within each row, instead of saying them to each communicant severally.*

¶ *Then shall be said the Lord's Prayer, if it has not already been said before the Communion.*

Our Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done; In earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

¶ *Then shall the Priest say one (or the first and second) of these prayers, which the People may say with him.*

Almighty Lord, and everlasting God, we offer and present unto thee ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee: humbly beseeching thee, that all we, who are partakers of this Holy Communion, may

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be fulfilled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offences; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

Almighty and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical Body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

O Lord and heavenly Father, we thy humble servants entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his Blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee, that all we, who are partakers of this Holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our



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offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

¶ *Then the Priest with the People may say or sing,*

Glory be to God on high, and in earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son Jesu Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art Holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art Most High in the glory of God the Father. *Amen.*

¶ *Then the Priest (or the Bishop if he be present), turning to the People, shall let them depart with this blessing.*

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. *Amen.*

¶ *What remains of the consecrated bread and wine which is not required for purposes of Communion shall be consumed immediately after all have communicated either by the Priest, or by one of the other Ministers while the Priest continues the service: or it shall be left upon the holy Table until the end of the service, and then consumed.*

## THE EXHORTATIONS

*To be used when the Minister gives warning for the celebration of  
the Holy Communion*

Dearly beloved in the Lord, ye that mind to come to the Holy Communion of the Body and Blood of our Saviour Christ, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that bread, and drink of that cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament; (for then we spiritually eat the Flesh of Christ, and drink his Blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us;) so is the danger great, if we receive the same unworthily. For then we are guilty of the Body and Blood of Christ our Saviour.

Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a lively and stedfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy mysteries.

And above all things ye must give most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man; who did humble himself, even to the death upon the cross, for us, miserable sinners, who lay in darkness and the shadow of death; that he might make us the children of God, and exalt us to everlasting life.

And to the end that we should alway remember the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us; he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort.

To him therefore, with the Father and the Holy Ghost, let

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us give (as we are most bounden) continual thanks; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. *Amen.*

Dearly beloved, on —— I purpose, through God's assistance, to administer to all such as shall be religiously and devoutly disposed the most comfortable Sacrament of the Body and Blood of Christ; to be by them received in remembrance of his meritorious cross and passion; whereby alone we obtain remission of our sins, and are made partakers of the kingdom of heaven.

Wherefore it is our duty to render most humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament.

Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to them that will presume to receive it unworthily; my duty is to exhort you in the mean season to consider the dignity of that holy mystery, and the great peril of the unworthy receiving thereof; and so to search and examine your own consciences, and that not lightly, and after the manner of dissemblers with God; but so that ye may come holy and clean to such a heavenly Feast, in the marriage-garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is; First, to examine your lives and conversations by the rule of God's commandments; and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life.

And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours; then ye shall reconcile yourselves unto them; being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any

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other; and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at God's hand: for otherwise the receiving of the Holy Communion doth nothing else but increase your guilt.

Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his Word, an adulterer, or be in malice, or envy, or in any other grievous crime, repent you of your sins, or else come not to that holy Table.

And because it is requisite, that no man should come to the Holy Communion, but with a full trust in God's mercy, and with a quiet conscience; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned Minister of God's Word, and open his grief; that by the ministry of God's holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

¶ *Or, in case he shall see the People negligent to come to the Holy Communion, instead of the former, he may use this exhortation.*

Dearly beloved brethren, on — I intend, by God's grace, to celebrate the Lord's Supper: unto which, in God's behalf, I bid you all that are here present; and beseech you, for the Lord Jesus Christ's sake, that ye will not refuse to come thereto, being so lovingly called and bidden by God himself.

Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down; and yet they who are called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye, withdrawing yourselves from this holy Supper, provoke God's indignation against you. It is an easy matter for a man to say, I will not communicate, because I am otherwise hindered with worldly business. But

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such excuses are not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come: wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say ye will not come? When ye should return to God, will ye excuse yourselves, and say ye are not ready? Consider earnestly with yourselves how little such feigned excuses will avail before God. They that refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast.

I, for my part, shall be ready; and, according to mine office, I bid you in the name of God, I call you in Christ's behalf, I exhort you, as ye love your own salvation, that ye will be partakers of this Holy Communion. And as the Son of God did vouchsafe to yield up his soul by death upon the cross for your salvation; so it is your duty to receive the Communion in remembrance of the sacrifice of his death, as he himself hath commanded: which if ye shall neglect to do, consider with yourselves how great injury ye do unto God, and how sore punishment hangeth over your heads for the same; when ye wilfully abstain from the Lord's Table, and separate from your brethren, who come to feed on the banquet of that most heavenly food.

These things if ye earnestly consider, ye will by God's grace return to a better mind: for the obtaining whereof we shall not cease to make our humble petitions unto Almighty God our heavenly Father.